

July 3  
1930

CENTENNIAL YEAR

1930

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

ESTABLISHED IN 1840

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*“God has designed our happiness, and the happiness of all His creatures; He never has—He never will institute an ordinance or give a commandment to His people that is not calculated in its nature to promote that happiness which He has designed, and which will not end in the greatest amount of good and glory to those who become the recipients of His law and ordinances.”—*  
JOSEPH SMITH.

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## SUNDAY SCHOOLS OF THE CHURCH

DAVID O. MCKAY

GENERAL SUPERINTENDENT OF THE SUNDAY SCHOOLS OF THE  
CHURCH AND MEMBER OF THE COUNCIL OF TWELVE

THE proper training of childhood is man's most sacred obligation. Children at birth are the most dependent and helpless of all creatures; yet they are the sweetest and the greatest of all things in the world. They come, or should come, from the Father pure and undefiled, their souls like stainless white paper on which is to be written the aspirations and achievements of a lifetime. Whether that scroll shall become the biography of a noble Christ-like life, or a series of blots and blurs depends largely, if not entirely, upon the guiding influence of parents, playmates and teachers. “A creature undefiled by the taint of the world, unvexed by its injustice, unwearied by its hollow pleasures; a being fresh from the source of light, with something of its universal luster in it—if childhood be this, how holy the duty to see that in its onward growth it shall be no other.”

In the formation of character and guidance of childhood, parental influence is greatest; next comes the teacher's. Of the former, I cannot comment in this article; and of the latter, I must confine my reference only to a few of those who have sought to establish an environment in which children might be fired

with an ambition to be useful, and infused with a desire to be obedient, that thereby they might enjoy the first and foremost right of childhood; viz., to be happy. "There is true nobility in the soul of that man or woman who sincerely desires and strives to lead children out of contaminating influences into an environment of high ideals and lofty endeavour."

It was just such yearnings and strivings of honest minds and hearts that gave birth to our modern Sunday Schools. The first of these was established at Gloucester, England, over one hundred fifty years ago.

#### BEGINNING OF SUNDAY SCHOOLS

Robert Raikes, proprietor of the *Gloucester Journal*, a man noted for his deeds of philanthropy, saw from his window one day, "neglected, ragged children, playing, quarreling, cursing and fighting and using language too coarse to repeat." These unfortunate children, neglected by their parents, were gathered in a private home, the charge of four women, "who were employed at a shilling a day."

The forenoon session was held from ten to twelve o'clock. Every Sunday afternoon the children were conducted to the Parish Church where they participated in worship and recited from the catechism.

Judging from the description given of this Sunday School in the *Gloucester Journal*, the public became interested and the movement became popular, though some ecclesiastical authorities and "timid religionists" opposed it as a very dangerous innovation. Volunteer teachers supplanted those who were paid a shilling a day. It is true there are authentic records extant which prove that Sunday Schools existed before 1783, but Robert Raikes' Sunday School is generally considered the beginning of the modern Sunday School movement.

It is difficult to determine who merits the credit of organizing the first Sunday School in the United States. One such school was organized under the direction of Bishop Asbury at the House of the Cranshaws in Hanover City, Virginia, 1786. In December, 1790, a meeting was called to consider the importance of this work, and in January, 1791, a Sunday School Society was organized for the purpose of securing religious instruction for poor children on Sunday. The teachers, as those of Robert Raikes, were paid a small salary. Other schools followed and became the nucleus of the American Sunday School Union, a national organization formed in 1824.

#### LATTER-DAY SAINT SUNDAY SCHOOLS

The first Sunday Schools in the Church of Jesus Christ of Latter-day Saints were organized in Kirtland, Ohio. Unfortunately, we have very little record concerning their organization

and conduct. In Helen Mar Whitney's memoirs we find the following :

Among other pleasing recollections were our Sunday Schools, where I used to love to go and recite verses and whole chapters from the New Testament, and we received rewards in primers, etc., which I think were more highly appreciated in those days than they are at the present time. At ten o'clock we would form in line and march with our teachers up to the Temple. The thought that I could never see or enjoy them again would make me sad, as a child, when we were driven away from Kirtland to Missouri, and sometimes I would cry bitterly.

I am indebted to Sister Susa Young Gates for the following regarding Sunday Schools organized in the European Mission as early as 1840 :

When Brigham Young was presiding over the European Mission in 1840 and Parley P. Pratt was editor of the *Star*, a number of questions propounded by Elder Joseph Fielding were answered in the *Star*. Doubtless, Brigham Young scrutinized both questions and answers before they came into print.

Among these questions was this :

"10. Would it be well to establish Sunday Schools in the Church?"

"Ans. Certainly; let the Elders gather the people together, old and young, every Sabbath day, in the streets, if no more convenient place offers, and teach them the first principles of the Gospel of Christ, viz., faith, repentance, and baptism for the remission of sins, for the first lesson; eating and drinking at the table of the Lord, laying on of hands for the reception of the Holy Ghost, the resurrection of the dead and eternal judgment for the second lesson; and for the third lesson, let parents teach their children obedience, and train them in the way they should go; and finally let the Elders, brothers and sisters, all with one accord, teach their friends, neighbours, and make them wise unto salvation; and practice what they preach on the Sabbath and six other days in each week, even unto the end. They will find it a very profitable school, and receive a glorious reward for their labours."

Sister Annie Wells Cannon informs me that she has heard her mother, Emmeline B. Wells,

Many times speak of holding a Sunday School in Nauvoo and also at Winter Quarters. I have thought it was officially organized by the Priesthood, though I think it was held in the home of Presiding Bishop Newel K. Whitney, and must have been with his approval.

#### IN ROCKY MOUNTAINS

The credit and honour of organizing the first Sunday School in the Rocky Mountains is due Elder Richard Ballantyne, who was both teacher and superintendent of the first session held in the West. This was in a room of Brother Ballantyne's log house located on the corner of First West and Third South Streets, Salt Lake City.

The following are some of the original members of the thirty who first assembled to receive instructions from the noble soul who strove to keep the children of Zion under upbuilding influences: Richard Ballantyne, Lydia Phelps Thorpe, Sophronia B. Carter, Margaret O. Best, Angus M. Cannon, Leonora Cannon Gardner, Martha Van Cott Price, Samuel H. B. Smith, S. A. Whitney, Joseph S. Horne, George J. Taylor, Robert Frank Turnbow, David H. Cannon, John G. Turnbow, Henry I. Horne, Jacob Peart, Sarah J. Cannon and Olive Peck.

In stating his reason for organizing this school, Elder Ballantyne said, "I felt that the Gospel was too precious to myself to be withheld from the children; they ought to have the privilege of Gospel teaching and that was the main purpose—to teach them the Gospel."

#### GROWTH

Regarding the growth of Sunday School, I find the following in the Sunday School Officers and Teachers Hand Book :

Year	Schools	Teachers	Total Enrollment
1849	1	1	30
1872	200	1,408	14,781
1918	1,430	29,330	192,382
1924	1,758	25,368	248,075
1925	1,835	26,338	258,710
1926	1,910	26,351	258,400
1927	1,929	26,194	253,771
1928	1,949	26,505	278,627

Not only in the established stakes and wards are the Sunday Schools to be found, but in the twenty-eight organized missions of the Church as well. These fields extend from the antipodes to Alaska, from South America to northern Canada, and from South Africa almost to the ice fields of the North pole. Sunday Schools everywhere are a potent factor for good in teaching righteousness to those who attend, whether members of the Church or not. The truth of the Biblical saying, "A little child shall lead them," is exemplified in this organization; for many children have been brought to mission Sunday Schools by playmates and friends, have there become converted, and have led their parents and older brothers and sisters into the Church.

#### ADVANTAGES OF MISSION SUNDAY SCHOOLS

Not least among the advantages offered by mission Sunday Schools are the opportunities given to local men to act as presiding officers and to men and women to become teachers. Thereby they develop a better acquaintance with the doctrines of the Church and are more firmly established in the faith. Active workers never apostatize.

The Sunday School Union of the Church of Jesus Christ of Latter-day Saints now includes classes which embrace all the membership of the Church, and to it has been assigned the special obligation of teaching the Gospel to the children and adults of the Church. The regular course of study for the quorums of the Priesthood who hold their study hour between the hours of ten and twelve Sunday morning are prepared by the General Authorities of the Church. The Council of the Twelve and First Council of Seventy prepare the course of study for the Melchizedek Priesthood, and the Presiding Bishopric, for the Aaronic Priesthood. These courses of study are based on the standard works of the Church, and are designed to give a well-organized presentation of the Gospel and of the history of God's dealings with man.

#### THEOLOGICAL TRAINING FOR ALL

All the adult classes are co-educational, but among the Deacons' and Teachers' classes boys, in some instances, meet in quorum capacity and the girls of corresponding age meet in separate rooms.

In the best conducted Sunday Schools of the Church, self-government is manifest in every procedure, and fundamental principles of good conduct, worship and devotion are exemplified in every exercise. That school approaches nearest the ideal in which the superintendent finds it unnecessary even to say a word by way of direction from the moment when the bishop makes his announcements for the day until the classes march to their respective classrooms. Each participant in the opening exercises knows his duty, and is prepared to perform it properly without either announcement or direction. This may be said also of the school as a body. This is the fundamental principle of self-government encouraged. So in each succeeding exercise are emphasized, in one way and another, punctuality, courtesy, order, reverence, worship, respect for authority, consideration of the rights of others, responsiveness, self-control, obedience, etc.

In these and other ways does the Sunday School aid in the discharging of the most important and sacred obligations of man; viz., the proper training and instruction of childhood. In the most efficient schools, every child and every adult senses the fact that he is an instructor as well as a learner, and to a certain extent, carries the responsibility of following the divine injunctions—

Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

## MODERN GOSPEL PREACHING

ELDER REED W. FARNSWORTH

ON MAY 17th, in the city of Dresden (Germany), the International Hygiene Exposition was officially opened. The purpose of this exposition is to assemble and place before the public eye the developments in the field of hygiene made in the various countries since the war. Recognizing the importance of such an endeavour, the governments of the different nations contributed freely to its support, so that on the opening day the flag of practically every civilized nation was proudly flying above their exhibit. Situated between the two long lines of nations and under the great end dome of the League of Nations building, the "Mormon" exhibit occupies an important position, bidding the entire world to take heed of "the divine road to health" characterized in its "Word of Wisdom."

On entering the "Mormon" exhibit room, the eye of the visitor is immediately attracted by a rising sun bearing the inscription, "Word of Wisdom, 1833." This sun appears to be rising out of the sea of ignorance and sheds forth its brilliant vari-coloured rays of health, wisdom, endurance and long life, the promises of the Word of Wisdom, to all who accept and live up to its requirements.

Approaching the booth from the other entrance, one sees on the wall directly before his eyes a projection of moveable electric writing advising him to abstain from the use of tea, coffee, alcohol and tobacco, and suggesting that he eat freely fresh fruits, green vegetables, and drink pure water, milk and fruit juices.

In the two far corners, setting neatly in built-in alcoves, are two beautiful statues by Rietchel: One, a child, depicting natural freedom and health; and the other, a virgin, suggesting reason and judgment. In the center of the room is a slowly turning globe mounted on a small table showing forty-five lighted buttons where the Church of Jesus Christ of Latter-day Saints has taught, and is yet teaching, the Word of Wisdom in the different nations around the world. The universality of the message is further suggested by a border of flags running around the walls near the ceiling, representing the nations which are included within the borders of Latter-day Saint missions.

On the walls are various placards showing statistics in which the health and integrity of the "Mormons" are compared with twenty-five civilized nations of the world. These statistics are very striking and convincing. They are enlivened by out-of-door pictures of Salt Lake City and Utah. In a prominent place in the center of the left wall hangs the entire prophecy containing the Word of Wisdom given to the world by the Prophet

Joseph Smith on February 27th, 1833. On the two tables flanking each side of the room are different booklets and tracts printed in German, French and English which are given to the visitors without cost. A large registration book is also provided in which the visitors may leave their names and addresses. These names will be sent to the mission office closest to their homes, and through effective follow-up work they can be brought in contact with the missionaries where they may hear more of the divine message.

Two able assistants are always present in the exhibit room to answer any questions that may arise, and to explain more completely the "Mormon" health rules and practices.

At this writing, twelve days after the opening the exhibit, word comes from Dresden that literature has been given to twenty thousand interested visitors at our booth, and that much favourable comment has come to the Church. Can this not, truly, be classed as an effective modern method of spreading the restored Gospel?

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### THE BEST COMES BACK TO ME

To give my every thought away,  
 That seemeth worth the while,  
 A better thought inspires to-day  
 Of keener phrase and style.

To pass along my treasure horde—  
 The big joy and the least ;  
 To keep no single treasure stored—  
 Thus is my wealth increased.

To give my best is to possess,  
 To lend is to receive,  
 To spend of hope and happiness  
 Is better to believe.

To send afar the candle gleam  
 That radiates for me—  
 My faith transcending every dream—  
 Becomes a surety.

To give myself ungrudgingly—  
 To answer every need—  
 And best of life comes back to me  
 And I am rich indeed !

BERTHA A. KLEINMAN

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THURSDAY, JULY 3, 1930

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### EDITORIAL

#### ETERNAL GUIDES

Down the road, a group of men are mending some gas mains. Their labours necessitated the removal of a number of kerb stones. To relay these stones, a cord was drawn tightly over the gap, each end being fastened securely at the edge of the unremoved stones. This cord served as a guide in replacing the stones. Had no guide been used, the relaid stones would have been uneven and placed disorderly. A loose cord would have increased the resulting confusion. These men, through experience, had learned a great fundamental truth: That two fixed points determine the course of a straight line, the following of which yields order and satisfaction.

This truth pertains to more than the practical application of mathematics; it is more basic than that; its employment shapes human destinies.

Many people in the world live only in the present. They view everything from a material standpoint. Because nothing before birth is remembered and the future is unknown, they have no guide-post of the past and no goal at which to aim. The life-course of such individuals is uneven, wandering, undirected, uncertain; they are lost as is a helpless babe, parted from its mother. They are continually groping in the dark, having no directing light; and, having no appreciation of the real values of life, true happiness and a satisfied conscience are never realized. Such persons do not *live*; they *exist*.

However, the secrets of the past and a conception of post-existence are not totally excluded from view if sought. True Christian principles are moulded around a definite knowledge of these two fixed *points*: The past and the future. The clearer the understanding of them, the clearer the comprehension of the plan of life. The spiritual line spanning this earthly chasm of eternal progression becomes the guide of those who know these fixed points. They no longer wander in darkness, not knowing why or what they are. They no longer depend upon chance, fate and luck as uncertain and incomprehensible causes. Life becomes purposive and takes on a definite, real meaning. Joy is theirs in shaping life according to known and understood eternal truths, divinely revealed.

Such a state of mind belongs only to Latter-day Saints who have accepted and adhered to the true Gospel of Jesus Christ.



They plan their lives and work toward a definite, fixed goal on which their energies are concentrated. Each day they take inventory of themselves, to ascertain if they are measuring up to the heaven-provided guide. Every act is measured, and serves as a stepping stone for continued progress and development. Every opportunity for individual and communal advancement is put into use.

The person who directs his efforts and capabilities according to the knowledge of ante- and post-mortal existence will not be disappointed when the sea gives up the dead which are in it, and death and the grave are delivered up of their dead; and each is judged according to his works.

WILLIAM D. CALLISTER.

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## JOSEPH'S GIFT OF SEERSHIP

(JOSEPH SMITH SKETCHES—No. 9)

WHEN JOSEPH received the plates of the Book of Mormon on September 22nd, 1827, he was not ready to translate. His education must continue. Under divine direction he first familiarized himself with the plates; copied out characters to be recognized when they reappeared on the plates; and attempted smaller translations with the Urim and Thummim.

This was a logical process. The Lord works through human instruments, possessed of free agency. They are more than transmitting instruments. The will must be pliant for the Lord's purposes, and effort, repeated effort, must be put forth to voice the Lord's messages fully and clearly. Joseph had to learn to concentrate all his powers upon the holy work in hand. The necessary perfection came from practice.

The Urim and Thummim were the helps by which the characters on the plates were rendered intelligible to the young prophet; but only under intense concentration upon the assigned labour did the holy instruments serve him. Only the person who can leave all the world behind and can concentrate on heavenly things is assured of spiritual communication. The process of translation therefore did much to develop Joseph's mental and spiritual power.

A year and a half elapsed before the serious translation of the plates began. Repeated attempts to steal the plates, to destroy Joseph and to defame the Smith family and all who were friendly to them were made. But during this time, the Prophet grew sufficiently in power, to undertake the translation successfully.

On April 5th, 1829, Joseph Smith, with Oliver Cowdery as scribe, began the final translation. In July, application for the

copyright was made, and arrangements made for the printing of the book. That is, the writing of the book was accomplished in about two and one half months—in that time a volume of more than five hundred pages of involved history and extensive doctrine, without an internal contradiction or inconsistency! It is one of the remarkable achievements of history. It was beyond the power of man. In the month of March, 1830, in the face of determined opposition, the Book of Mormon was published.

From the time that the plates were received, the gift of seership, prophetic vision, was conferred powerfully upon Joseph. Not only did he become able to use the Urim and Thummim in the translation of the Nephite record, but also to receive revelations from the Lord for the guidance of himself and others. Questions that arose were laid before the Lord, often with the help of the Urim and Thummim, and the answers received were written by the Prophet for the future guidance of the believers.

Several of these early revelations are found in the Book of Doctrine and Covenants. The earliest, known as Section 3, dated July, 1828, deals with the loss by Martin Harris of certain manuscripts of the first part of the Book of Mormon. Then follow a series of revelations remarkable in spirit and doctrine, addressed to various persons who believed that the Lord was about to inaugurate a new dispensation of the Gospel. Other early revelations are concerned with important questions of doctrine and organization.

The earliest revelations, received in the Prophet's first years of service, may be placed beside the last received in clearness, power of expression and certainty of beautiful doctrine. The early revelations anticipated those more fully elaborated in later years. The fulness of the Gospel was presented from the first. With the years the doctrinal growth was mainly the expansion into detailed statements of the first announcement, often shadowy to the early believers. Their doctrinal unity is a fine confirmation of the truth of the revelations.

Matters really trivial at first sight, but of concern to the people, were presented to the Lord, and the resulting revelations are among the most valuable. It was a necessary lesson that our Father in heaven, through His manifold agencies, cares for His children in all of their affairs. A heaven-guided Church was the ideal, from the beginning, of Joseph and all who followed him. Man, in part a temporal being, needs and should receive temporal as well as spiritual guidance.

The power of seership continued with Joseph to the end of his life. The revelations given through him differ materially in style from his other writings. They bear the stamp of genuineness. They form the body of doctrine and organization, conceded foremost place among the churches of the earth.

Communication with the Lord always requires intense concentration. In the beginning of Joseph's career the effort was lessened by the use of the Urin and Thummin. As he grew in spiritual power, he had no further need of such help. He had learned to direct his strength to the securing of an answer to his inquiry; and if it came, he was enabled to voice it clearly, simply and without need of correction or confirmation. Perhaps the translation of the Book of Mormon was necessary in the training of the Prophet, in addition to giving the world another witness for Jesus Christ.

The requirement made of those who seek spiritual power is in part set forth in a revelation to Oliver Cowdery who desired the gift of translation:

Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me. But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right. But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong; therefore, you cannot write that which is sacred save it be given you from me.

Above all, the gift of seership fitted Joseph to lead, under the inspiration of the Lord, the Church of Christ, soon to be organized.—W.

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## A SHIBOARD MEETING

ELDER WESTON N. NORDGREN

ONE of the most impressive sights witnessed by many of the near four hundred cabin passengers on board the *George Washington*, was the "Mormon" services held on the morning of Sunday, March 23rd, as the ship plowed through mid ocean. Twenty-five released missionaries of our Church were on board and had been given permission by the Purser to hold a religious service immediately following the services held by the Catholic Church and the Church of England.

The meeting was opened in true "Mormon" style by prayer. Printed slips, containing the songs for the service were distributed, and the first song sung was "O Say What is Truth?" Many of the passengers joined in with the missionaries as they became accustomed to the tune. Then Elder Max Christensen, Danish Mission, who presided, gave a brief outline of why the missionaries were on the boat. This was followed by a discussion from the "Mormon" standpoint, of the Plan of Life and the need of the true Church of Christ, by Elder Weston N. Nordgren,

European Mission Office. The song "O My Father" was then sung as a duet by Elders Clifton G. M. Kerr, British Mission Office, and Lamont L. Larsen, Australian Mission. During this song the whole audience seemed spellbound, so powerful was the influence of the message borne. Elder Kerr then explained the differences between "Mormonism" and other so-called Christian religions. The song "We Thank Thee, O God, for a Prophet," followed by prayer and one bar of "The Star Spangled Banner," closed the meeting.

Throughout the service, the spirit of brotherhood and the Spirit of the Lord were abundantly present; many passengers remarked upon it to the Elders afterwards, though they did not all seem to know the reason for the wonderful power manifested. Many complimented us on our religious stand; and all in all, the service was one of the high-lights of our "trip across the pond," as well as opening to us new truth-seeking hearts.



From left to right they are, kneeling: Weston N. Nordgren, European Mission Office; Richard A. Jorgensen, Norwegian Mission; Max R. Christensen, Danish Mission; Clifton G. M. Kerr, British Mission Office; Wayne R. Nelsen, British Mission; Edward L. Blacker, British Mission; Theron S. Covey, German-Austrian Mission. Standing, two rows reading as one: Willard G. Noble, German-Austrian Mission; Leo A. Teerlink, Netherlands Mission; Walter Schultz, Swiss-German Mission; Ariel A. Anderson, Australian Mission; Lewis A. Christensen, Danish Mission; Lamont L. Larsen, Australian Mission; R. Welling Roskelley, German-Austrian Mission; Kenneth R. Huber, Swiss-German Mission; Magne Agle, Norwegian Mission; George E. Brunt, French Mission; Miles Burgess, Swiss-German Mission; Adrian R. Gibby, German-Austrian Mission; T. Scott Varley, German-Austrian Mission; Glen Merrill, German-Austrian Mission; Hugo M. Erickson, Swedish Mission; Brigham Nebeker, Netherlands Mission; Max Schmidt, Swiss-German Mission; and John W. Southwick, British Mission.

## QUESTIONS FROM THE FIELD

*Was the "Fall" of our first parents a part of the Plan of Salvation?*

Yes. Lehi declares that "Adam fell that man might be" (2 Nephi 2: 25). Moses says in his story of the "Fall": "And in that day Adam blessed God . . . saying: Blessed be the name of God, for because of my transgression my eyes are opened, and in this life I shall have joy, and again in the flesh I shall see God. And Eve, his wife, heard all these things and was glad, saying: Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient." (Pearl of Great Price, The Book of Moses 5: 10, 11.)

*If the "Fall" was necessary, why did the Lord command Adam and Eve not to partake of the fruit of the tree of the knowledge of good and evil?*

The first and most important command of the Lord to Adam and Eve was "to multiply and replenish the earth." That was the purpose of creation. The second "command" was in the nature of a warning, as a careful reading of Genesis 2: 17 will reveal, that if in obedience to the first command they should partake, as a necessary precedent, of the fruit of the tree of the knowledge of good and evil, they, though heavenly beings, would become subject to the ills and trials of life on earth, with eventual death. This is made very clear in the Book of Moses, 3: 17, as revealed to the Prophet Joseph Smith. "But of the tree of the knowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest choose for thyself, for it is given unto thee." The consequences, both minor and major, of obeying the greater law were fully explained, so that our first parents could exercise their right of choice intelligently. A price must be paid for all gifts, otherwise they are savourless. Our first parents accepted temporary death that they might win eternal life in association with their celestialized bodies.

*Why did the Lord inflict punishment upon Adam and Eve because they broke a minor law to obey a greater one?*

The reply is found in the answer to the preceding question. The punishment that followed the eating of the forbidden fruit (Genesis 3: 16, 17) was the natural effect of a cause. However, as fully recognized by humanity, the effects of "The Fall," such as the obligation to work and to overcome difficulties, are among the greatest blessings of man. They enable him to exercise his manhood and to climb upward. The real evils of earth are brought about by man's own ignorance or unwillingness to use his knowledge.

*What was the nature of the "Sin" of Adam and Eve?*

Definite information on this subject is not in our possession.

It is very likely, however, that the partaking of the fruits of earth, the incorporating of earthly materials into spiritual bodies, was the act that brought our first parents under temporal laws, and subjected them to the vicissitudes of earth, culminating in death.

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## THE MISSIONARY SPEAKS

### THE WISDOM CLUB

IN ATTEMPTING to establish a branch in Pembrokeshire, we extensively advertised our Sunday evening services. A group of boys began attending regularly to annoy those in charge and to distract the attention of those who were interested. As the attendance improved, the disturbances became more pronounced.

Using a knowledge of gymnasium work which I had gained at home, these boys were invited to attend a boys' club meeting to be held each week. The assistance of a friend as instructor, who had been trained in the Royal Engineers, added colour to the club.

The boys' club in a short time became a men's and boys' club, with an attendance of between forty and fifty at each meeting. The majority of these young men are over fifteen years of age.

These young men are all friends now, and will listen attentively each meeting to a talk about the Word of Wisdom, as it is explained to them the close relationship between the Word of Wisdom and the development of physical and mental efficiency. The experiments and conclusions of a famous English physician are used as a basis of these talks.

The antagonistic spirit first shown towards "Mormonism" has been removed, and this work has helped greatly in overcoming prejudice of the inhabitants of Pembroke.

ELDER ALBERT W. HORMAN.

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### REFLECTIONS

IT IS storming outside. As I sit in the dark by the fireplace watching the last dying coals slowly disintegrate and take their place among the ashes, and as I watch the varied hues of light and shadows come and go across the surface of the few remaining coals, I think: How like life.

Although a man may not realize it, his every thought is reflected on his countenance by the fire which burns within his soul; it is there for the world to see and read. The countenance is the burnished surface of the soul, an ever-changing record of the soul within.

But now the scene is changed. The gas has been lit, and the room is illuminated. The coals, which a moment ago were alive with reflections, now seem dull, dead ashes. All the glorious

colourings, all the vivid reflections are gone. Why? It took the contrast of darkness to bring out the wonders of the dying coals.

So it is with the members of the Church of Jesus Christ. It takes the darkness, the slanders and persecution of the world to bring out in contrast the glorious countenance of one who lives the Gospel of Jesus Christ. "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

ELDER JAMES R. CLARK.

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## FROM THE MISSION FIELD

**Transfers:** Elder William Chaston was transferred from the Liverpool to the Norwich District on June 13th.

**Appointment and Release:** On June 11th, Elder Harold A. Thorne was appointed president of the Norwich District, succeeding President Clyde L. Thomas.

**Arrivals and Assignments:** The following missionaries arrived at Southampton on June 17th, aboard the *Leviathan*, for the British Mission; they have been thus assigned: Henry Vernon Clegg, Park City, Utah, and David Lyman Rowley, Jr., Provo, Utah, to the Bristol District; John Fairfield Hawkins, Tremonton, Utah, to the Liverpool District; Rulon Timpson Jeffs, Salt Lake City, Utah, to the London District; Seth Albert Smith, Beaver City, Utah, and Arthur Louis Burrell, Salt Lake City, Utah, to the Scottish District.

**Branch Conferences:** Of the Burnley Branch, Liverpool District, held on June 8th. The pageant "Hungry Souls Satisfied" was splendidly enacted. The theme of the day was centered around the value of truth. Music was furnished by the Branch orchestra. President Eugene Romney, Jr., and Elder Clifford L. Ashton attended.

Of the Rochdale Branch, Manchester District, held on June 8th. The theme of the conference was based on the joy received from adherence to the Gospel. The Sunday School children gave a special program at the first session. The following missionaries were present: President Paul A. Petersen, and Elders Richard Cowan and William T. Trembath.

Of the Glasgow Branch, Scottish District, held on June 1st. An impressive program of special music and addresses was well given. The following missionaries were present: President William M. Faulds, and Elders John A. Freestone, J. Ferrin Gurney, William O. Tolman and William S. Costley.

**Doings in the Districts:** *Birmingham*—The members of the Dudley Port Branch participated in an all-day outing on Monday, June 9th, in the Earl of Dudley's Baggeridge Woods.

The members of the Handsworth Branch enjoyed an outing on Monday, June 9th. Games were played, and refreshments served.

*Liverpool*—The officers and teachers of section one of the Liverpool District met in union meeting at Blackburn on Saturday, June 14th. The spring efficiency award was presented to the Blackburn Branch. Summer work was discussed.

*Manchester*—The Union meeting of the Manchester District was held on June 7th at Manchester. After district business had been finished, contest plays were produced by the M. I. A. organizations. The Hyde Branch won the competition.

A ramble attracted the members of the Manchester Branch and their friends on June 9th. The day was spent in the vicinity of Dovedale.

*Newcastle*—A large group of members and friends of the Newcastle District gathered for the closing M. I. A. competition held at Durham on Monday, June 9th. All participated in and enjoyed the outdoor activities. Sunderland won the honours.

## DEATH

LEE—Mrs. Richard Lee, wife of Brother Lee of the Barnsley Branch, Sheffield District, passed away on May 14th. Funeral services were held on May 16th, and interment was made at Bradford.

## BEAUTY

A SOUL that sees into the heart of things ;  
 A life that responds to their urge ;  
 A face that glows when a skylark sings,  
 That dreams when day's colours merge—  
 That soul knows beauty.

A soul with a passion for knowing truth ;  
 A life that is strong and fine ;  
 A face that is tender with sympathy  
 That consecrates each design—  
 That soul is beauty.

MARY M. PORTER

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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